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THE CENTER FOR CU[illegible] [illegible]S
Adams State College of Colorado
Alamosa

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COLORADO
INDIAN EDUCATION
WORKSHOP PAPERS

MAMIE SIZEMORE
Workshop Director

THE CENTER FOR CULTURAL STUDIES
ADAMS STATE COLLEGE
ALAMOSA, COLO.

1964

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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COLORADO
INDIAN EDUCATION
WORKSHOP PAPERS

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1964

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FOREWORD

The papers in this bulletin were written by members of the Indian Education Workshop held at Adams State College in Alamosa, Colorado, during the last two weeks of July 1964.

The general purpose of the workshop was to study the development of Indian students – their moral, emotional and intellectual development – so as to derive implications for developing curriculum for all bilingual-bicultural children.

This is the second of two publications produced by the workshop participants. The first was entitled Developing Curriculum for Indian Children, which attempted to consider the elements that are essential in educating the Indian child of the Four Corners Area. The present bulletin Indian Education Workshop Papers is the personal reaction of each participant of the workshop and shows his or her enthusiasm and the wonderful rapport established during the time we worked together.

Hope and challenge are found in their contibutions. By breaking through prejudices, both social and educational, the authors are indeed pioneers in Indian Education in Colorado. Since the process of communication by written symbols is a somewhat imperfect one, no bulletin could say or precisely record the wonderful experiences of the workshop. But the effort to communicate will be sufficiently justified if, among those who read it, there are some to whom is transmitted even a small fraction the very genuine admiration and respect that the authors feel for children whom they teach.

Mamie

Mamie Sizemore
Workshop Director

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INTERCULTURAL EDUCATION FOR INDIANS

Virginia H. Sloan

Indian children have an opportunity to obtain their education through various means and ways. This could be through the Public Schools, Bordertown Dormitories, Government Schools, and Government Relocation and this could be termed intercultural education for the Indian since he would be mingled with other races and a different environment from his home. Today, many educators recognize that Indian children are handicapped by many things upon entering the Public Schools.

The differing tribes and backgrounds the Indian children come from, causes members of the tribes to be concerned about how the children will fare in school. Tribal cultures differ in behaviors and values, so education based upon the major American culture presents a problem for many Indian children. The appearance and complexities of school buildings create a great mystery for the parents of Navajo children. The parents wonder if their children will still consider walking in The Beautiful Way of the Navajo tradition. This is a belief held by the Navajo people that as a child grows, his elders try to help create conditions that will seem beautiful as he goes along. This is to insure an understanding that everything about him was made for him to enjoy its beauty.

If a sound education program is to have as its main objective the results of favorable change in attitudes and behavior, then the teacher must use methods understandable to the bilingual students to help them attain satisfying participation in a new way of life that will be benefiting to them. In order to gain full growth and development of the bilingual child in his capacity to think logically and purposefully, the teacher has to begin by desiring to learn about the bilingual child.

He must know why the child does things the way he does and understand as fully as possible the background of a particular bilingual group, their needs, their interests, their ways of doing things.

Many questions are asked about an Indian child's capacity for education. Such a question may relate to whether a difference exists in the reactions of the learning capacities of an Indian child from a non-Indian child. There is no definite knowledge of learning capability differences. The culture environment of the Indian and the cultural environment of the non-Indian are different. The experiencing of each child within a culture may influence his behavioral response to such an extent that testing for measurement of innate variations cannot be accepted as totally reliable.

The differences inherent in cultures are often foundationed upon points of view, values, and attitudes that are at variance with the new culture; thus, the difficulties in acculturation. The background experiences of these children are not the same as that of children who have lived in towns and villages.

The Indian today is confronted with accepting fully his tribal culture or leaving it entirely for the non-Indian standards. The Indian groups find themselves in a transitional state which requires choice of direction. It is more difficult for an Indian child, or an adult, to accept the changing situations, or to achieve to his fullest, because he is strongly held to the ancient values where there is little conflict. The diverse beliefs and the values held by different Indian tribes account for the indifference shown by children in learning concepts contrary to ideas taught them by their parents.

Indian children who enroll in the various types of public schools are placed with children of different backgrounds in the school situation. An element very necessary for the growth of the learning process is to have teachers who have understanding and insight for all cultural groups in their classrooms. It serves well that the teacher should have a good orientation and wide background of information concerning the types of children he is to teach. He must be willing to accept the Indian and the rest of the children where they are and be responsive to their needs.

The public schools help to foster integration for the Indian child with other children. Before this can be accomplished, the school and the teacher must be sure that all groups of parents are willing to permit equal opportunity for all the children if integration is to progress. The public schools must see that all children have this equal opportunity to learn. From this learning the children receive and pass on to the parents, who will in turn accept each other as individuals, that all people learn to work together in areas mutually beneficial.

These learning experiences that are provided for the children should be geared to the needs of each group and each individual regardless of the heritage group. If integration is to progress in the right direction, children will have to learn and be taught to work and play together and feel good about school. Sometimes the Indian child's achievement is not as rapid as other children; this may be due to the language barrier. Language is a major means for communication of culture "ideas."

Getting the child motivated is very important. It allows the child to do what he is capable of in his own setting. Once the child has been "reached," you can be more sure of the child learning all that he can learn. Indian children through going to school gain actual experience of living, learning, and playing together, thus giving them a background which helps them to more rapid adjustment to community living when they reach later life. Indian children can be motivated to learning quickly if teachers are able to unlock the mysteries of their new horizons by relating to the experiences and concepts the children already possess. Educators must work constantly from the known to the unknown. The learning of the English language through first hand experiences -- the seeing and the doing of the real thing for which a word is the symbol -- is important in the culturation process. Through manipulation of objects they know and visualize the object in their minds and they can remember to recognize it more readily the next time they see it. Making use of the children's immediate environment to stimulate their desires to communicate in the new language they are learning through close, known relationships is important.

Separate school systems might seem to be a solution to education of the Indian. But, what good can evolve in a separated experiencing when the emphasis is placed upon the Indian to become educated in the broadest sense for full cultural adequacy? Indian children need to be made aware that their personal capabilities need only be found and developed.

It is only through education, which is one of the oldest institutions in America, that people can still learn and live together. And even though different in cultures, they can retain their cultural individuality. It is a tremendous responsibility of a teacher in a bilingual area to learn as much as possible about the children and find effective ways of helping all children to develop a well-rounded adjustment to life. The most important event that is gradually being realized is the putting together of cooperation and devotion of all people for schools and a better educational program.

SOME ASPECTS OF INDIAN EDUCATION

Ernest Trujillo

The fact that the Indians have a greater length of heritage in the United States than the non-Indian should foster their self-esteem. It should be our privilege as well as our professional duty to teach them of such heritage. We should delve deeper into their culture if we are to be reliable guides in imparting knowledge and security to them. We should have an understanding of their origins, traditions, and contributions to the overall culture, and not limit our knowledge to a stereotype of the American Indian. We should know how each group conditioned itself to the type of country it occupied and to how it made its unique adaptation. By knowing these facts we can give credit where credit is due. From which tribes did we adopt Indian place names as well as the many important aspects of Indian life? These include methods of hunting, raising and preparing food, and the use of important functional objects such as canoes, snowshoes, and baskets.

The non-Indian teacher should be familiar with some of the Indian speech sounds. This will help in teaching English speech sounds. There are ten mutually unintelligible Indian languages in the Southwest, which in some cases are as far apart from one another as English is from Japanese. Besides knowing his own language well, the teacher should be aware of the nine main causes of pronunciation errors: articulation, tongue placement, air release, explosives, lip placement, unfamiliar letter sounds, accent, attuning the ear to English sounds, and sentence rhythm. In this way he can help satisfy the most desperate and immediate need of the Indian student for a fluent and correct command of the English language.

In conclusion we, as educators and teachers, must never misunderstand the real significance of the Indian's linguistic problem, for we above all are responsible for their schooling. Let us not regress by having them become once more the forgotten children in American education. Let us progress by giving adequate attention to their basic educational problem--that of their linguistic handicap.

GROUPING NAVAJO CHILDREN IN ELEMENTARY ARITHMETIC

David R. Torres

Purposes:

1. To develop as high a level of skill in computation as is realistic in consideration of each child's potential.
2. To recognize those situations in daily living requiring mathematical solutions and the appropriate techniques for solving them.

Objectives:

1. To develop the will to do.
2. To keep the Navajo student's head up in order to have a face to face communicative learning situation.
3. To serve the needs of the individual child.
4. To find where the student is and go from there.
5. To identify the fast, average, and slow learner.
6. To keep good rapport between the teacher and student.
7. To instill in the student prestige and status through the understanding of his cultural values.
8. To know the learner and learner types.
9. To motivate each individual up to his capacity.

At the very beginning of the school year an elementary teacher should be deeply concerned with grouping his arithmetic classes according to interests, abilities, and individual needs. Learner and learner types are more readily identified through a homogeneous grouping of interests, abilities, and individual needs. One tool that will be especially valuable is the standardized achievement test. The test selected should have the quality of being item analyzed. The item analysis will enable the teacher to start his homogeneous grouping about the third day of school. Progress tests should also be used. It will reveal the progress the student has made during the week of instruction and study. When the student fails on a progress test he should be given extra work of the same type covering the progress test material. The teacher should give instruction along with the extra work. The teacher should impress the student with the fact that it is a privilege to repeat a test and that on his own initiative he must do extra work to entitle him to that privilege.

Statistical educational research has proven that any heterogeneous group that is divisible will fall into three distinctive groups: the fast learner, the average learner, and the slow learner. This is a practical solution to one of the differences among pupils.

Interests, abilities, and individual needs are essential to the initial grouping of Navajo students. In addition, the teacher should arrange pupils into sub-groups for instruction in whole numbers, fractions, decimals, percent, formulas, and graphs. Each student will have different weaknesses and strengths. The student must have the feeling of security that what he is doing is very important and just as important as what his neighbor is doing. The sub-groups must be tested every week or every two weeks to advance students who are working hard to achieve their individual goals. A student should not be advanced until the teacher is positive he deserves the advancement. The advancement will be based on desire and ability of the student to pass the progress test.

After testing, each individual should be aware of his errors. Mistakes in one problem will almost be the same mistake in the rest of the problems. If the student is inverting the dividend instead of the divisor in computational fractions in division, he no doubt will invert the dividend in every division of fraction problem he approaches. He may be dividing the numerator multiplier by a different even number than he divided the multiplicand denominator. No scratch paper should be given to students who are taking the progress test. Enough room on the progress test should be allowed for the student to show all his work; thus, when the teacher is giving the student individual help all the numbers will be visible for correction.

In conclusion, the teacher must demand that all involved listen. The students' heads and eyes should be in a position so the teacher can make a face-to-face contact. Traditionally the Navajo child has a tendency to drop his head during class instruction. If the Navajo child accepts the concept of face-to-face communication, he has won part of his battle with education and he will be on the road to independence.

NAVAJO CULTURE

Mary L. Johnson

The Navajo is a tribe of the Southwestern states. It is thought that they wandered down from Canada about 1000 A. D. They settled among the peaceful Pueblo Indians and soon learned to plant corn. Later, they learned to weave.

When the Spaniards conquered the Pueblos, the Navajo raided the Spanish ranches for horses, sheep and goats, and thus started their own livestock industry. They continued these raids for many years, but now the Navajo is a peaceful farmer and sheep raiser.

At one time a man counted his wealth by the number of horses he owned and by the number of sheep that his wife owned. The sheep still belong to the wife and she furnishes the mutton for the family to eat. But the Indian ponies are not so plentiful now as they once were. Many Indian men have turned to herding and caring for the flocks.

The Navajo lives on a reservation covering about sixteen million acres extending into three states. Where there is enough water, they farm. They also depend on the scant rainfall for farming. There are many acres on this vast reservation that are so bare that nothing can be raised but every family, if possible, will have a small patch of corn, pumpkins, beans, and melons for their own use.

Many homes are round huts built of mud and sticks called hogans. They are very bare of furnishings. The family sleeps on the floor on sheep skins. They may have a stove or there may be a fire on the ground with a hole in the top of the hogan for the smoke to escape. There aren't too many of these homes today.

The Navajo is making great progress and is beginning to appreciate the better things of life. Some homes now are very modern. Some are one or two room cinder block or lumber houses. Many of them have electricity from the Four Corners plant which enables them to have water in their homes. This is a great asset to their health and cleanliness. You can see electric washing machines by many homes. Also, T.V. aerials are being noticed all over the countryside. It is good to drive by at night and note the many brightly lighted windows where just a few years ago there were dark little hogans, where the family retired by the time it was dark because there were no lights.

The Navajos are a very artistic people. Many of them having lived so close to nature for so many years, draw beautiful pictures and murals which they can sell for a good price.

The Navajo probably learned weaving from the Pueblos in the 18th century after sheep were brought into Mexico by the Spaniards. The Navajo made a speciality of weaving. He did his finest weaving in the 19th century from yarn obtained by unraveling bayeta. This is a woolen trade cloth introduced by the Spaniards. These bayeta blankets are now very rare and are in demand by collectors. The modern era of Navajo weaving started about 1890, when traders introduced aniline dyes that weavers could use on native wool. They could then produce rugs much cheaper which enabled them to sell more. This was a major asset to their economy.

People often wonder about the designs of these rugs and what they symbolize, which is generally "nothing" except where they are used for ritual objects. The weaver thinks of the decorative value but not of any secret meaning. Each rug is skillfully patterned and the design is created as the weaver works. No two rugs are alike, but each rug is made with an intentional flaw; they consider a perfect design as unlucky.

Jewelry making is alsoan alien craft by which the Navajo has become world famous. About the middle of the 19th century, a Mexican silversmith came to Navajo land with borrowed patterns and silver obtained from the Americans. This craft also spread. Later, they obtained Mexican pesos which were of a purer grade of silver and easier to work with. The concho belts, rings, narrow and wide silver bracelets, and the squash-blossom necklace are well known to many people. The sale of this jewelry, especially to tourists, is also a booster to their economy.

The Navajos are happy people despite the hardships and poverty they have endured for so many years. They love to get together and laugh and talk, and any time there is a celebration, everyone that is able attends. They are good at sports, and at rodeos they are excellent riders and performers. Anyone who has seen the

Indian dances realizes the skill it takes to do them. The hoop dance with the Indian boy or man dancing through the burning hoops, takes a great deal of skill and practice. The Navajo Fire Dance also takes a great deal of skill. The ceremony in which they dance the Yebichai Dance, lasts for nine days. It is a ceremony to pray for rain and good crops. Men do most of the dancing, but the women also perform a Squaw Dance which is interesting. These dances all have a meaning; they are not just for enjoyment.

The Navajo marriage that used to be arranged by the parents has also changed with the times. The young folks court, buy a marriage license and have a minister, or Justice of Peace, perform the ceremony, just as their white brothers do. There are a few Navajos that follow the old tradition. In this ceremony the girl grinds the corn to meal and puts it in a basket. The bride and groom run their hands under the meal and touch hands, and that is the ceremony. This is still considered a legal marriage ceremony.

Religion is a very important part of the Navajo's life. Many churches have worked with the Indians since the Spaniards first invaded this part of the country and brought the Catholic priests with them. Many have been converted to Christianity, but there are still a great many that believe in their old traditions and the "Medicine Man." Many people think he is a fake healer, but the true medicine man is a greatly gifted person. He knows the herbs and plants of this area, and he can cure certain ills. He uses sand paintings as part of his cure. These sand paintings are beautiful and are made with great care. They are made of different colored sand and represent mythological beings. The patient sits or kneels in the painting. The medicine man touches various symbols in the painting, then various parts of the patient's body. When the ritual ends the sand painting is destroyed. What a shame to destroy such a work of art! But when the painting goes, the illness is also supposed to leave.

The white people speak their prayers, but the Indians sing theirs. The Medicine Man has a wonderful memory. Many of his songs have hundreds of verses and are sung night after night without a single repetition and without a word out of place. His story unfolds from verse to verse. He sings prayers of thinksgiving, prayers of praise, stories of the people, and finally he asks great blessings on the sick and on the tribe. If we could understand the purpose of these ceremonies we would understand the Indian better. He believes in a personal God.

But these things are also being pushed aside by progress. With the new medicines, doctors, and hospitals, the Navajo is accepting them, even though in his heart he is still a child of nature and loves his old traditions.

SOCIAL INTEGRATION

Charles Burke

When members of societies with different cultures come into contact, an adaption immediately begins which may be looked at as the operation of two interrelated processes. On the one hand, the members of the societies interact with one another, and, to the extent that they develop working relations and a sense of common identity, a single society develops out of the contact situations; the process of the growth of a common social system may be regarded as a form of social integration. On the other hand, the members of the differing societies must, as a result of contacts of individuals who hold them, be adjusted to one another or, that is to say, made compatible to an extent that enables the members of the societies to get along; this process of adjustment of beliefs and customs from differing traditions may be regarded as a kind of cultural integration.

It is clear that not every situation leads to the production of a single society nor to the growth of a common culture. Such is the case of the Ute Indians, who have been confronted with a completely new non-Indian culture which has been given a super-ordinate position.

Without considering the merits of either the Indian or the non-Indian culture, the Ute Indians are expected to adapt the dominant non-Indian culture. Thus, it is the responsibility of the dominant culture to acquaint the other culture with its codes of behavior. This is the task of our educational system.

We, as educators, have the essential knowledge of our culture needed by the Ute Culture. Being educators we must first realize that theirs is a different culture. Having this knowledge we can then help the Indian to become well-rounded, productive citizens of the United States.

PROBLEMS ENCOUNTERED IN TEACHING THE ESKIMO OF WESTERN ALASKA

William and Imogene Benton

Certainly one of the chief problems we have in educating our Eskimo children is the fact that most of the books and materials with which we are supplied relate in no way with their environment and cultural background. While the Bureau of Indian Affairs recognizes this problem and has taken it into account in the minimum Essential Goals and other publications, still, most of the basic educational materials do not relate to the child raised in an isolated, non-English-speaking village.

The problem is further complicated in that an extra burden is placed on the child by his having to learn English and, at the same time, try to progress step-by-step through the grades at the same pace as the non-Eskimo child, as measured by standardized tests. This presents a tremendous problem.

In addition to the above, there are some specific cultural characteristics which have a bearing on the learning situation. In our culture we strain to excel. The Eskimo, on the other hand, is almost diametrically opposite in his view of success. It could almost be said that he strives not to be successful or to excel conspicuously. In the Eskimo culture of Western Alaska the outstanding hunter is admired, but only because he shares his kill with anyone in the community. If he tries to accumulate and become rich in goods, then he is condemned by his society as being "not Eskimo." Consequently, they are extremely sensitive to anyone in the community who tries to "put himself above" the others. This cultural trait is reflected by the children in the classroom. They hesitate to do too well or to pull too far ahead of their classmates for fear that they will be scorned as being too "pushy."

Another trait is that they have difficulty planning for the future. Because of the first-mentioned trait, and additionally because they were somewhat migratory, they accumulated few possessions; only those which could be loaded on a dog sled. Other factors were the seasonal scarcities of food, and the difficulty of preserving food when it was plentiful. Our culture may be said to be oriented to the future while theirs, by tradition, is oriented to the present. This has a bearing education-wise in that they have difficulty in seeing the long range value of many years of attending school.

The third trait which might be mentioned is that, in the point of view of our society, they have no concept of time. This might be explained in terms of their traditional culture which was governed to a great extent by natural forces and phenomena. The hunter sometimes loafed for extended periods of time, but when the whale were migrating past his village, or when the salmon were running, he might work without sleeping for extended periods of time. An "8 to 5" workday, five days per week might seem a trifle ludicrous to him. Steady attendance and promptness can be a problem in the school because of this.

These are only a few of the important problems which enter into the education of the Eskimo children. Space does not permit our enumerating all of them, including the language difficulties which could well be the subject of a book. Let us just say in conclusion, that we were struck by the surprising similarity between the cultural characteristics of some of the Indians of the Southwest, and those of the Eskimo, and also the language difficulties which they have in common.

A HISTORY OF THE NAVAJO AND THE PROBLEMS OF CULTURAL TRANSITION

J. C. and W. C. Willoughby

Who are the Navajo? It is only in post-Columbian time that they have been identified as a separate group, yet archaeological and anthropological evidence sees these people as having arrived in the Southwest sometime between 1000 and 1300 A. D. Evidently they did not arrive en masse, but came in successive trickles of migration from the north.

Research indicates the probability that the language group, the Nadene speaking peoples, migrated from Asia to continental North America across the Bering Strait between 3000 and 4000 years ago. Nadene has been identified, at least tentatively, as being a member of the Sino-Tibetan language family which linguistics designates as being ancestral to Chinese and Tibetan.

By the time 1000 years had elapsed after the initial migration, population pressures with the concomitant changes in the ecology of the environment, plus man's curiosity as to what lay over the next hill, had caused further movement to the east, west, and to the south. Among the four major branches of the Nadene language family is Athabascan, and this latter, in closely related forms, is to be found common to peoples of interior Alaska, western Canada, the Pacific northwest, and the Southwestern United States. In this last-named area are the Apache and the Navajo whose forebears had the courage and enterprise to make the trek.

The journey was not made overnight, but over generations, and it was necessary for the travelers to adapt to changing environments. They needed to become acquainted with different flora and fauna and circumstances, and could only gain knowledge through trial and error, reconciliation of previously gained experience with that which was new, or by drawing on the skills of those who had preceded them.

It can be assumed that this was a hunting and gathering culture that was on the move - a nomadic one. Arriving in the Southwett, the newcomers became aware that they would have to make further adjustments and modifications, and what would be more natural than to borrow from the people who had already conformed to the conditions imposed upon them by the environment - the Pueblos. So by the time the Europeans first met the Navajo, the latter had a highly composite culture. This in no way detracts from the stature of these people, but rather is indicative of the high degree of plasticity they possess. This is evident in the recent history of the tribe.

During the Civil War, while the attention of the military was diverted, the Navajos renewed their excursions against white settlers in the area, and as a matter of practical necessity a force led by Colonel Kit Carson mounted an expedition against the Navajos and took prisoners in the neighborhood of ten thousand. These were interned at Fort Sumner in New Mexico until 1868, and then allowed to return to what was to become their reservation. The government issued sheep, goats, seed, and some implements to them, and in a short time these people had established the economic aspects of the culture by which we know them today. Again it was a matter of adaptation and flexibility in response to changing circumstances. It must not be imagined that all was smooth sailing, and that transition was accomplished without suffering. There was a tremendous amount of suffering - mental anguish and material hardship, and these imprinted themselves on the culture of The People, Dineh, as the Navajo call themselves.

What is culture? It can be defined as the pattern, or blueprint, of a learned way of life that is passed on from one generation to the next. Its abstract expression is to be found in the varied arts, traditions, and theology of a people, while the concrete representations are the relationships the people of a given group bear one to another and as a whole to other groups.

What people can say of their culture, "This is exclusively ours." The evolution of any culture is a history of invention, borrowing, and syncretism, and since evolution is not quiescent it must be acknowledged that the above sequence is a continuing one. Any attempt to perpetuate a culture in status quo is to perpetrate a disservice, and it is tantamount to a death sentence.

Change comes to a people whether they will it or no, but in time past the culture that was in transition was generally so by its own choice. Currently, however, many societies are in the position of being forced, through practical necessity, to embrace elements which at first seem to be distasteful, and this can be the cause of some degree of distress. Then, too, certain aspects of a culture may be rendered inoperative because of the insinuation of changes and if nothing is offered to fill the void thus left, the psychological impact can only work to the detriment of the individual and consequently the group.

What are the responsibilities involved under the circumstances, and where do they lie? First, there must be a rapport between donor and recipient, and there are two elements that comprise the foundation upon which this rapport must be built - mutual respect and understanding. It is incumbent upon the teacher to acquire an understanding of those whom he would teach, and through this understanding will come respect. In the series of essays compiled under the title, The Cultural Background of Personality, Ralph Linton makes this observation, "Those who know no other culture than their own cannot know their own." An understanding of the whys and wherefores of one's own behavior is necessary before one is able to perceive the reasons underlying another's attitudes. Once this perception is gained the rapport is well on its way to being established, and it will follow that the recipient will shoulder the responsibility of accepting that which the donor has to offer.

By now the teacher has cast himself in the role of donor, and the pupil as the recipient. If this be so then the entire effort is wasted, because there exists between the two a reciprocity of which the teacher must be aware. Each man has something of value to tender his fellow!

What are some of the steps that can be undertaken to create a better atmosphere for change - one that will take some of the sting out of transition? This is not to intimate that the Navajo must change their entire cultural pattern. Biculturation is no crime, and if we were to examine certain aspects of our own culture critically it would soon become evident that we might benefit by some changes.

The following suggestions do not by any means cover the entire situation, and are not offered as a panacea. They are merely the result of some considerable thought and observation on the writers' part.

First, why should the teacher be less a part of the Indian community he serves than he would be of a non-Indian one? Too many teachers look upon their duties as falling only in the working hours five days a week. Education can, and should, extend into many areas beyond the classroom.

In connection with this the writers feel that the present trend away from the day school is a mistake. The child in such a school carries home his learning experience. In many instances the child attending boarding school is alienated from his home and nothing is given him to fill the void.

The children should be allowed to start school at an earlier age even to the extent of developing a pre-school program. The Indian child, who in many instances speaks no English, and who has had no exposure to the benefits, so-called, of civilization, is being asked to make an adjustment far beyond what is demanded of non-Indian children.

The tribal council should be approached on the subject of embarking on a better program of adult education. It is quite conceivable that the chapter house could thus become more than just a chapter house, but truly a community house.

The tourist dollar should be encouraged to stay on the reservation by the development of resorts, jeep tours, etc. However, in the final analysis this is up to the tribe, and can come to pass only through its own efforts.

This leads to the final point. It is time the Indian's well-wishers ceased demeaning him by giving. A man takes pride in making a contribution, within the limits of his ability to do so, to his own welfare, and to deny him this privilege is to ultimately destroy him!

NAVAJO "ETHICS" AND "VALUES"

Eloise Wellenkotter

Portraying the Navajo view of life in its integrated form as still held by most older people and many younger ones, we find many variations for probably no Navajo alive today is completely uninfluenced by this set of conceptions of the good life, of characteristic ways of thinking, feeling, and reacting. It should be remembered that many younger people partly repudiate some of these notions and find themselves in an uneasy state between two worlds.

The Navajo never appeals to abstract morality or to adherence to divine principles. He stresses mainly the practical considerations. The Navajos do most definitely believe that acts have consequences, but the nature of the consequences is not wrapped up in any intrinsic "rightness" or "wrongness" of the act itself. In the matters of truth and honesty, the only appeal to the sentiments which Navajo "moralists" permit themselves is that of loyalty to tradition.

Health and strength are perhaps the best of the good things of life for the Navajos. A good appearance is valued; while this is partly a matter of physique, figure, and facial appearance, it means even more the ability to dress well and to appear with a handsome horse and substantial trappings.

Navajo social and economic life are not geared to fine points of time scheduling. Work is not, as it is in our Puritan tradition, a good thing in itself. The Navajo believes in working only as much as he needs to.

In summary, the Navajo concept of "goodness" stresses productiveness, ability to get along with people, dependability, and helpfulness, generosity in giving and spending. "Badness" means stinginess, laziness, being cruel to others, being destructive. The concept of value stresses possessions and their care, health, skills which are practically useful.

The unstated assumptions are so completely taken for granted that the Navajos take their views of life as an ineradicable part of human nature and find it hard to understand that normal persons could possibly conceive life in other terms.

THE NAVAJOS--THEIR LANGUAGE AND OURS

Signe S. Crawford

The Navajo country comprises an area of 24,000 square miles and extends into the three states of Arizona, New Mexico and Utah. The Navajo Indians represent the largest tribe in the United States. Many live in southwestern Colorado and New Mexico on tracts of land outside the boundaries of the reservations. A large percentage of them have become self-supporting and progressive people, especially since the war. The traditional hogans are disappearing and modern homes in irrigated districts have become more prevalent. This proves that an advancement has been made in their way of life, the English language, the interests and culture.

Today many tourists from all over the United States and foreign lands are enjoying the hospitality of the Navajo people with its combination of ancient and contemporary life. They are noted for their ability as silversmiths and weavers of the valuable Navajo rugs. It would be to their advantage to know the English language in order to sell their wares more efficiently. The legend of the "Creation" of the Navajo Indians of how they emerged from the ground is most fascinating and interesting, especially to the eager travelers who visit that area of our country.

English must be taught to the Navajo children at a very early age in our government, public and private schools. Being a bilingual, I would be very sympathetic and understanding of the many problems, misconceptions and confusion they encounter in learning the English language. This would have been an ideal year for teaching little Navajo children here, as it will be my privilege to have a Navajo Senior girl from Adams State College as my student teacher in First Grade at Boyd School during the fall quarter.

Virginia Sloan was adopted by Mr. and Mrs. Norris Notani after the death of her mother, Mrs. Fannie Sloan, when she was only three years old. Virginia attended the Navajo Methodist Mission Boarding School for twelve years and was granted a Navajo Tribal Scholarship to attend Adams State College. After graduation from college she hopes to return to the Navajo people and be one of their teachers.

How would I teach English to the Navajo children as a second language? I would speak distinctly and slowly at first, knowing that so much is taught by imitation. First, we would learn the names of objects around us--the door, the desks, books, tablets and pencils. Then other nouns concerning ourselves is a timely topic--our shoes and clothing, hands and feet, eyes, ears, nose and mouth. I would try to teach many action words by doing them, such as run, jump, clap our hands, and also show them pictures of children and animals. Counting games and simple nursery rhymes are always a helpful resort in teaching a language. The picture books and "Before We Read" books are always helpful as well as the many little action songs that a child enjoys and can be participated in at an early age. Our modern conveniences, our communications, radios, televisions, film strips, record players, the many various projectors and other audio-visual aids are so very helpful in teaching not only the language, but help to create interests in many faces for all ages. There would be a need for making haste slowly in order to have the children feel confident in expressing themselves. Gradually work into the reading of books; learning phonics and other word attack skills will be acquired whenever the children are ready for it. Writing and drawing, coloring pictures and other hand work will be presented from the easy to the more difficult level as time advances.

I should never look upon my "little friends" in pity for having learned the Navajo language first, but make them feel how rich is their heritage, and how the added language will give them more opportunities and pleasure.

THE NEEDS OF THE NAVAJO PUBLIC SCHOOL CHILD

Shirley Marcen

Once the Indian was content to roam the plains in search of buffalo for food and clothing; and to live his life in his own cultural pattern. Then the white man came, declared the land his, killed the buffalo, and brought the beginning of reservation life. Along with this came the implications and complications of social, economic, health and educational problems of acculturation for the American Indian.

I, as a public school teacher, naturally am concerned with the attitude and progress that the public schools of today are making in the area of education of the Navajo child.

I feel that you cannot take the learned cultured patterns from the Navajo child and expect him to fit into our cultural mold overnight. We must endeavor, therefore, to encourage and help the Navajo to embrace our culture. We can do this in a number of ways.

The benefits of education find their most effective expression in home and community; therefore, the school can help by allowing for these influences. One possible way might be to provide units on Indian life and general culturation, to be presented to the classroom and at adult meetings such as the P.T.A. In this manner, you are getting the Indian children and their families to participate as well as giving the non-Indian public valuable information and respect for the individual culture.

Conditions of life on the reservation seem to induce children not to attend school regularly. Some socio-economic factors are involved also, especially with boys who have to help with the financial problem that is apparent in the home. Perhaps including some form of vocational training might be valuable. Education of the adults as to the needs of their children might induce the motivation needed to keep the youngsters in school. This of course might work best with those parents who have been exposed to acculturation for a longer period of time.

Foreign language (English) and the acculturation process make it difficult for the adjustment of Navajo children in the public school system. An analysis on the problem of teaching English as a foreign language to Navajo beginners in public schools should be realized. We, as educators, need to revise testing and reading materials especially on the primary level. The Indian child cannot identify himself with a light-haired blue-eyed Dick, Sally, and Jane, although he might possess a small dog like Spot. Beginning children lack the experience, background and training in many of the areas that their white peers have. It is up to the teacher to provide these enrichmental experiences through his or her own original creativity. We need to be aware of the child's personality make-up as well as cultural background. We must try to understand and guide him.

There is a saying, "a teacher effects eternity." It may very well be so. I can picture in my mind the attitude of one of my Navajo primary children. My little Linda may not have known how to pronounce my name, to attend school regularly or to read and speak well; but she did know that I had to be "Shima" because I had so many children to take care of and teach.

Education is only a tool and it alone cannot solve all problems, but it can help the Navajo to be independent, walk straight, and stand tall.

NAVAJO PAST CULTURE

Bobbie Lee Weston

In order to educate the Navajo child, or any Indian child, we must understand their individual and group backgrounds. Their past history and culture greatly influence their present day behavior patterns. In order to understand their past culture, a brief background of their forefathers lives, beliefs, and attitudes is presented here.

The Navajo Indians are members of the Athapascan language group. Two members of the Athapascan superfamily migrated to the Southwest. These were the Navajos and the Apaches. These two tribes were once joined together in one large clan or tribe. They migrated from the North in approximately 1000 A. D.

The Navajo settled in the Southwest among the Pueblo Indians. From this tribe, the Navajo learned how to raise corn and to weave. The Pueblo way of life greatly influenced the Navajo. Many of their customs and religious ceremonies originated in the Pueblo culture.

The Navajo moved with their crops, livestock, and to hunt. Because of this, they were thought to be nomads. This was proven to be untrue, because they had permanent homes, and only moved when it became necessary for them to do so.

Perhaps the most important aspect of past Navajo life, as it influences present attitudes, is their religious beliefs. It is an essential part of understanding the present day Navajo, because many of these beliefs still exist, especially among the elder people of the Navajo tribe.

The Navajo did not believe in any one God, but in a number of "holy" beings. These "holy" ones are not, as we would expect, but "holy" merely connotates power.

They feel that the "gods" quarreled and separated, evil and good. The Navajo's most favored "holy" person is Changing Woman. They credit her with creating most of the Earth, the Earth People, and controlling the wind, lightning, storms, and animals.

The Sun, Changing Woman's husband, is credited with helping man control the unruly elements in the universe. The Navajo obviously have a great respect for the Sun God for they use the sun symbol in ceremonies and craft work.

The Sons of Changing Woman and the Sun, are credited with slaying most of the evil "holy" people. These two heroes, the Sun, and Changing Woman are the four most important "gods" of the Navajo people. There are other supernatural beings credited with good crops, weaving, rain, good fortune, and misery. Many of their religious beliefs are comparable to the Pueblo Indians and some were undoubtedly borrowed from them.

Although the way of the past is gradually diminishing among the younger generation Navajo, the older people still cling to it and it greatly influences them. Therefore, if we are to educate the Navajo child, we must recognize his past culture. We must appreciate and understand it thoroughly. Not only will proper understanding help our teaching, but it will create pride in our Indian students.

SOCIAL STRUCTURE OF THE (JICARILLA) APACHE

Esther Swift

The total population of the Jicarilla Apache Tribe including all family members was 1,244 as of June 1957. Of the total 1957 population, about 1,184 live on the Reservation. The population of Dulce and the immediate vicinity is estimated at 1,200 persons. This includes about 850 or 70 percent of the Jicarillas on the Reservation and about 350 non-Jicarillas. An additional 20 percent of the Tribe live on the Reservation within a ten mile radius of Dulce.

The Jicarilla Apache Tribe is youthful. Slightly over 57 percent of the total population is under 21; about 73 percent is under 31. Of the 502 eligible voters (over 21) 311 are under 40. Between 1920 and 1957, the population of the Jicarilla Apache Indian Tribe has doubled--an annual rate of increase of less than 2 percent.

In general the Jicarilla Apaches are intelligent and have a great deal of individual ability. The Jicarillas are not a lazy or unprogressive people. Few are the groups of Indians who have made greater progress economically.

The Jicarilla society may be considered to be in the transitional stages, as are many of the other tribes. Psychologically and socially they have a behavior pattern which emphasizes the individual to such an extent that the group does not appear to get much consideration.

Younger members of the Tribe are more progressive and are attempting to abandon the traditional way of life. Yet environmental, social, cultural, and economic forces make it difficult.

In 1954 the government examined various Indian tribes' qualifications to manage their own affairs without further supervision, but it was found that the

Apaches were not ready for the withdrawal of Bureau of Indian Affairs. Some of the reasons were:

1. Majority lack common-school education resulting in low standard of living, lack of business knowledge, and responsibility.
2. Large traditional Indian element (superstitions and Indian customs), due to lack of education and contact with outside communities and public.
3. Older leaders are passing from the picture and new leaders have not developed.
4. Individually, they have had little experience in day-to-day business dealings.
5. Have been too reliant on the B. I. A. Superintendent and his staff to manage personal affairs.
6. Individuals will seldom take exception to group actions and cannot stand criticism by tribal members.
7. Too few can manage their own personal financial affairs.
8. They are complacent and content to live for today.
9. Many feel that they have made out through the past years and have no desire to change, which literally means the Bureau managing not only their business affairs but supervising their livestock dealing, i.e., selling wool, lambs, and cattle, etc.
10. The individual has not learned to accept responsibility.
11. They do not realize the problems involved with withdrawal of the Bureau nor are they certain in their own minds which direction to go, what plans to make, nor do they have any program to follow.

It was made clear that many of these weaknesses are due to lack of training and education. The Congressional report points out that . . . land resources in their present conditions are not sufficient to maintain a decent standard of living for all members of the Tribe . . . . Tribal economic position has improved mainly through the sale of oil and gas leases. There is a lack of proper and permanent housing facilities . . . and the economic condition of the individual has not improved and has possibly retrogressed.

However, these Apaches, although backward in many of our ways, really are good people, easy to work with and they can follow leadership. Given a proper law and order code, court and law enforcement and proper housing, one may expect rapid advancement especially by the younger people.

Glenn L. Emmons, former Commissioner of Indian Affairs, said, "Give the Indians education and opportunity, and increasingly they will demonstrate their high intelligence and marvelous skills."

The Jicarilla Apache Indian Tribe is an important member of the tribes forming the most southerly group of the Athapascan family. The Tribe presumably emigrated southward along the eastern flanks of the Rocky Mountains to establish their home in North-central and North-eastern New Mexico as well as southern Colorado. They also ranged into Kansas, Oklahoma, and Texas. After 1700 the Comanche Indians, pressed from the east by the settlers, crowded the Jicarillas into the mountains and canyons between Taos and Picuris.

The Jicarillas have been considered a semi-nomadic people, but the Spaniards found that they had already learned to clear fields and raise corn from the Pueblo Indians. The Spaniards considered them a semi-agricultural people.

APACHE CULTURE

Esther Swift

"The teacher who looks, perhaps unconsciously, with scorn upon Indian values and attempts to implant his own white notions of success, who makes the student dissatisfied with every element of his Indian life without offering a way out that is possible of achievement, builds a gulf between the student and his people, and leaves him in some non-man's land, neither Indian nor non-Indian."

Acculturation is many times accompanied by emotional unstability because of children's love for their family. It can be retarded by the family's loyalty to tribal traditions and fear of the new way of life. Since the school plays a major role in the acculturation of Indian-speaking children, we as teachers must realize new behaviors to take place. Forbidding the use of the native language is not only ineffective, but it may create among the Indian children an emotional block which could cause retardation in the rate of learning the new language. So it would be wise to create situations which will require the use of oral English instead of not permitting the Indian to speak his native tongue. Through active participation in a democratic environment, the Indian child will be helped not only to learn to speak English but to adjust to the way of life in our culture. We must realize that these children are in a transitional stage and have been caught between two cultures--their own ancient values and those of the non-Indian culture. Social disorganization many times is sequential with the breaking down of a culture.

Teachers must understand the traditions of the Indian group with whom they are working, for all Indians do not have the same cultural background. Traditions may vary from tribe to tribe. The Apache, for instance, whose now suppressed semi-nomadic and raiding habits have left their lives empty of the old satisfaction, must change from hunting of wild animals to the raising of domesticated animals.

Not all Indians love each other, nor do they think they are all equal by their tribal brother. The family, however, functioned as a comparatively independent economic unit and individualism is still important. Western Apache religion, while essential to most families, has lost many of its older ceremonies and much less emphasis is now placed on this phase of their religious life. The principal focus of ceremonies was upon the Indian girl's adolescent rites, warfare, and hunting.

Other ceremonies were to promote rain and crop growth, and to prevent illness. Large public ceremonies were held in the spring and summer and are still prominent, especially among the White Mountain Apache, during the summer season.

The names in a family were its special property, and only members of that family could use these names for their children. No Apache thought of calling another person by name unless the occasions were very special. Children were taught not to call each other by name. (Perhaps, this is why it is so difficult to get a child to tell his mother's or father's name.) And, too, as children they may not want to "parade their knowledge before others nor try to appear better than their peers."

The Apache, of course, is most famous for excellence in warfare. Individual initiative was stressed and individual honors were given for success in raids and on war parties. The traits of aggressiveness, fight, spirit, and individualism have been carried over into present day behavior, so that Apache leaders have been very successful in promoting the welfare of their people and establishing successful tribal enterprises.

Apaches of the Southwest have been among the most colorful of all Indian tribes. Unlike many Indians they were wanderers moving their home camps (wickiups) as they needed new hunting ranges or planned new raids. They roamed over all the territory that is now Arizona, New Mexico, Texas, and northern Mexico. These dreaded fighters, however, had a well-ordered life of their own. Their camps were well-governed and the religious ceremonies carefully observed. Apache children were dearly loved, but both boys and girls received strict training. When a boy grew up and got married he went to live with his wife's people. A girl, on the other hand, remained with her parents even after she was married.

Apache women were skilled potters and basket makers. Some would weave the fibers so closely that the basket became water-tight without further preparation. Ordinarily the baskets were made water-tight by the application of pinon-pitch inside and out. Often large storage baskets were woven for grains and vegetables. Each of the three great divisions of this tribe--Jicarilla, Mescalero, and White Mountain show distinctive characteristics in this art.

To be a successful teacher of Indians, then, one should do his best to learn to respect the customs of tribal groups and, if possible, to learn why Indian customs are significant.

OUR NEIGHBORS, THE JACARILLA APACHES

Helen Romero

The Jicarilla Apache Indian Tribe is an important member of the tribes forming the most southerly group of the Athapascan family.

It has often been assumed that the Apaches were basically predatory Indians prone to raid their neighbors and in general, a bad group of tribesmen. In part, at least the Coronado documents -- and later ones, do reveal warfare between Pueblo peoples and Apaches prior to 1598, the date of the first successful Spanish entrance into New Mexico. There is considerable evidence that the semi-nomadic Apaches cannot be branded as the initiators of all wars of New Mexico or as the only war-like people in that area. Thus the idea that every abandoned pueblo or every shift of population in New Mexico was due to the Apaches, may be looked upon with doubt.

The present Jicarilla Apache Reservation located at Dulce, New Mexico, was established by Executive Order dated October 11, 1887. Later in 1940 as a result of land purchases, it has been enlarged. Since that time private land holdings have been and are being purchased by Tribal funds. Most of this land is in trust for the group.

The Reservation comprises approximately 742,303 acres situated in Northwestern New Mexico (largely in Rio Arriba County). It adjoins the Southern Ute tribe on the North along the Colorado state line; the Continental Divide in the eastern part; the Amargo, in the northeast portion. The Amargo is the only river of significance on the Reservation. The main lakes are Burford, Stone, Horse, John Mills, La Jara and Dulce.

It is situated in an area known as the Colorado Plateau and borders on the western part of the southern Rocky Mountain area. The northern-southern half is relatively open.

The Jicarilla tribe is youthful. Slightly over 57 percent of the total population is under 21; about 73 percent are under 31. About 5 percent are over 60 with only 3.3 percent over 65 (as compared to about 8.6 percent of the total U.S. population). The birth rate is 33 percent higher than the New Mexico average. Between 1920 and 1957 the population has doubled.

The growth of the tribe and youthfulness of the members are important in long range planning. There is need for economic, social, and education programs which include as many young people as possible. On the other hand, the desire and needs of the older age groups should not be neglected.

At the present time the Tribe is cared for by one doctor and two nurses. The Public Health Clinic is open five days a week and the doctor or one of the nurses is "on call" at all hours.

The main governing body is the Tribal Council which consists of eighteen members elected from six districts. Members must be at least twenty eight years of age. Their term of office varies from two years to a four year term. Legal powers of the Council embrace such functions as the regulation of tribal funds and tribal commercial enterprises; the protection of tribal arts and crafts and ceremonies; the removal of non-members of the tribe whose presence might be harmful to members, and advising the government with regard to appropriations for the benefit of the tribe. These powers hinge largely on the existence of a degree of tribal political unity--so the Tribal Council is a regular functioning body, representative of the Tribe.

The Credit Board, Land Claims Committee, Tribal Claims Committee and Scholarship Committee are appointed by the Tribal Council.

COMMUNICATION OF THE APACHE CHILD IN THE PRIMARY GRADES

Edna Turney

I could find no resource material on the Jicarilla tribe of Apache Indians, but did find and read the San Carlos Apache Papers edited by Robert Roessel, Jr., and published by the Indian Education Center, Arizona State University of Tempe, Arizona. In one of these articles it was stated that the San Carlos Apaches belong to the Athapascan Indian language stock as the Navajos do; also that in the Apache groups there are some dialectically differing goups: San Carlos Apache, White Mountain Apache, Bylas Apache, the Tontos, Jicarilla and Mescarlo Apache. The latter two are in New Mexico. In the main the language is the same.

Part of this paper is taken from what I read in the above publication, and part I have written from what I have learned through experience with the second grade Apache child in the Dulce Independent School in Dulce, New Mexico. ~~I expect~~

I expect to work there again this year.

It appeared to me that my greatest problem was one of communication. The children did not seem to understand me, some didn't speak at all during the first half of the year, and some only whispered the utterances they made, a very few were able to communicate in a fairly acceptable manner. Very closely related to this problem of communication and rated the first need in education by a committee working with Mr. Warren of the Gallup area office, is the problem of motivation or the will to learn on the part of the Indian child. These two needs or problems appear to be to be so inter-related that I cannot consider one without the other.

It has been said that language is the most important thing in our lives. Oral English is the key to all other school work and, even more important, it is the key to success in every aspect of our society.

Research shows that the basic elements for the child's individual speech pattern are established by the age of eight. This means that the program in oral language should receive great emphasis from the first day he enters school and on through the primary grades. Readiness for reading depends upon the child's proficiency in oral expression. The Apache child needs to learn to communicate in English before we try to teach him to read. Some authorities say that a child should have an understanding of approximately 500 words before starting to read. It appears to me that he needs to listen, repeat and practice in sentence patterns many times to get the intonation and correct stress of the English sentence, also. It seems to me that these should be short sentences which teach many concepts, and all in the present tense in the beginning. The children I taught last year seemed to have great difficulty with any other tense. The teacher needs to make use of many visual aids to make clear the new concepts. Language learning should be purposely kept at an absolute minimum so that sufficient repetition can be given to fix the basic vocabulary. Use of the Dolch Basic sight vocabulary and the Thorndike vocabulary list will be of help to the teacher to keep to a minimum of new concepts.

Listening constitutes three-fifths of communication. It involves mental processes, not just the omission of talking. No single device or method is known for developing listening, and the ability to listen varies with individual children. It takes much motivation to get the Apache child to listen attentively. Apache children are very intrigued by puppets, even the simplest ones. The puppet gets them to listen and to express themselves.

If we are to correct the errors the child makes in pronunciation, I think we need to know what to listen for. Apache is a tonal language. In English we have 16 or 17 vowel sounds, some say only 12, but the Apache has 69 or 70 because of the minute shadings of the basic vowels. There is no "r" in the language. There is no "v" in the language, but it is used in writing to indicate a nasal tone. Another great mystery to the Indian child is the matter of the "negative."

Phonics taught parallel to the oral language program appears to me to be most important for through this the teacher can train the ear of the child as well as the correct placement of speech organs for the correct pronunciation. She can at the same time listen for errors, and through group work and some individual work correct the errors she hears. The scientific method of phonics, namely The Phonovisual Method appears to me to be the best method to use.

Growth in language takes place in an environment that is rich in experience and in an atmosphere where the child feels free to talk. This then will involve all the visual aids any teacher can think of using, and the creation of informality in the classroom. However, it has been said that the Indian child learns best in a classroom where there is no "lag" and where everything is very orderly. There can be informality and planned activity at the same time in the classroom. This kind of classroom will take a skillful, hard working teacher, with much patience and tolerance of the Apache child.

TAOS PUEBLO DAY SCHOOL

Dorothy Nasisse

The Pueblo Indians of New Mexico today number 17,545. They live in 19 Pueblos (villages), mostly in the Rio Grande Valley, from Taos to below Albuquerque and westward along the old Coronado Trail from Isleta to Zuni.

The Federal schools of the United Pueblos Agency have certain advantages not shared by those in some other areas: First of all, the area headquarters are near and this results in effective supervision of schools. The educational staff of the U.S. Bureau of Indian Affairs has taken full advantage of this circumstance to do excellent work in the supervision of instruction, cooperative curriculum planning and preparation of teaching materials, and in evaluation of the educational program. Second, the Pueblo people live in villages, immediately adjacent to which the Federal day schools have been placed. The Pueblo people have had for centuries a relatively stable culture and a closely knit community organization. As a result, the day schools have become closely integrated with village community life.

Not all of the Pueblos have Day Schools. Some have been integrated into the public schools. The children of Picuris, for instance, take a bus into Penasco and are in school with Spanish-speaking and English-speaking children. It is said that this has resulted in some friction -- the Indian parents feeling there is some discrimination against their children.

One wonders if there might be fewer difficulties, actually, in the Day Schools? However, the far-reaching results might not be as successful as the integrated schools. If there has been "understanding education" in the integrated school, the Indian child might possibly make a better adjustment in his future acculturation.

I had the opportunity to visit the Day School at Taos Pueblo. My friend Gerry, a Chippewa Indian from Wisconsin, was enthusiastically working with a group of ungraded primary children. The children seemed so "at home" with Gerry, with her long, black braids and bright squaw-type skirt. I felt she belonged there with them, possibly more than her fellow Anglo teachers. The children are kept in this beginning class until they have mastered enough English to go on. Gerry's knowledge of their language was a distinct advantage. There was an informal atmosphere, the room was colorful with the children's art work, and there was no lack of interesting teaching devices and aids. Gerry was like a big, squaw mother to the kiddies. They obviously adored her, and I was impressed with the clever manner in which she encouraged them to use English in their reading and arithmetic readiness games. At noon time, she walked part way down the hill with them -- to make sure the little ones got safely back to the Pueblo. They played games as they walked along together, and Gerry inquired about their families' welfare. She seemed to know the real, family life of these people and their children.

When we walked back up to the school, we visited the classrooms of the older children. I was most impressed with their modern cooking and sewing classes. The girls in the sewing class were getting ready for a big style show. Their parents were to be invited, and the cooking class was preparing the refreshments. It was to be a big affair. The art class had made posters. Everyone would come. There was much excitement about it -- much more than I have ever observed in similar activities of the Colorado Springs schools.

The Day School at Taos goes through the eighth grade. Then it is expected and hoped that they will continue in the public high school at Taos. Many of them still remain at the Pueblo at the end of their schooling. Though mostly they become farmers at the Pueblo, many are seen in Taos, working as laborers, in gas stations, as carpenters, etc. More and more of them are preferring to work in town for wages; it seems strange for a people who still make their annual trek to Blue Lake for their completely private ceremony! To this day, no one really knows anything about their ceremony at the Sacred Lake on Taos Mountain.

And, I might add, after leaving the school with all its modern facilities for cooking and sewing classes and modern restrooms, it seemed strange indeed to come down the hill and see the ancient Pueblo dwellings that these children come home to -- no electricity, no plumbing, dirt floors. Some of the same children I had seen in school that morning were hauling water from the creek in front of their adobe apartments and pulling out round loaves of bread they had baked in their outside hornos. I would like it to remain that way -- it is romantic, different, and even a part of the American culture that I like to identify with; and I fear the change -- as probably many of the older Indians do. Yet, even now, it is a common sight to see a big shiny car in front of a Pueblo home -- incongrous as it seems! It will change. We know it will. Only the future will tell how much of their culture and heritage will remain.

Many people do not understand why the Pueblo Indians have not left their Pueblo and gone to live in the white world. Understanding begins with the concept that, in Frank Waters' words, "Their Pueblo land is the Indian's universe [illegible] miniature, a center of his religion and belief, of his strength to live, and to understand and to enjoy life." There is a Taos Pueblo folk tale that if the Taos people should someday be forced to leave their homes, or if they should of their own accord give up their Pueblo and their land, then the world will end.

TAOS, NEW MEXICO

John Holland

In August of 1541, when Captain Hernando de Alvarado, with a band of Spanish soldiers, rode into the Taos Valley, paralleling the Sangre de Cristo Mountains, he found a beautiful walled city -- the Pueblo of Tao (The s was added later by the Spaniards.). Upon entering the walled city he found two communal adobe dwellings four and five stories high. These dwellings, built on either side of a small stream, had small doors and windows facing the river or plaza. The only means of entering the stories above the first floor was by climbing small ladders made of logs. Besides the adobe dwelling, the pueblo also consisted of two temples, or Kivas. These Kivas were circular pits dug into the ground and walled with stones. The roofs were made of timber, brush, and earth.

The Pueblo remained the same in appearance until 1612 when the Franciscan priests came into the plaza to build a church. When this church was completed, it was dedicated to San Geronimo (St. Jerome). It was in this church that in 1847 a group of Indians, urged on by Mexicans who wished to overthrow the American government, fought bravely for several days even though they were greatly outnumbered in arms and manpower. The battle cost the lives of a number of Americans, including Acting Governor Bent, and the lives of 150 Indians.

Today the pueblo is much as it was in 1541 except for the walls which have long since fallen away. The communal dwelling and ruins of the church still remain. The Indians themselves, perhaps, are not as friendly and do not seem to the ordinary white man as cultured as they did to Alvarado. This is because their civilization grew and flourished until the white man came and with him came famine, sickness and raids.

The governmental system is much the same today as it was back in 1541. The town organization of the Tewa-speaking Taos group is set up so that the people from each side of the stream take charge of the pueblo government for one half the year. Then, with a ceremony of transference, turn the affairs over to the officers of the other side for the remaining half of the year. Each set of officers consists of a cacique, his right-hand man, and his left-hand man. The cacique, or chief priest, as he is often known at present, is literally the "big boss" because it is his duty to see that everything goes right in the village. He is a messenger between God and his people. The chief priest serves for life and is highly honored by his people.

However, if you, a white person, would ask to speak to the person who is in charge of things at the pueblo, you would be referred to the governor. The governor is the chief "for the white" and is elected each year in January. When Lincoln was president, he presented each pueblo governor with a silver-headed cane of office, which is handed down from governor to governor within the pueblo.

The people, for the most part, farm or raise stock, depending largely on their crops and their livestock and upon their crafts for income. Other sources of income are timber and grazing rights. These funds are used by the governor for improvement of living conditions for the tribe: such as roads, drinking wells, and irrigation and soil conservation systems.

EDUCATIONAL PROBLEMS OF THE SPANISH PEOPLE IN SOUTHERN COLORADO

Isabelle Coleman

Educational conditions among the Spanish speaking people have greatly improved in more recent years. These people resent being called "Mexicans" because they do not claim to be of Mexican descent. Inasmuch as they occupied this area before the Anglos settled here, and since at first Spanish was their only language, they prefer to be called Spanish American.

Today the grandparents as well as parents have received more education and the English language is spoken predominantly in most of their homes. It is not necessary to speak Spanish to the grandparents.

There are, however, three major problems still existing. One is still language. The second problem is due to the limited amount of reading material found in most of their homes. The third problem is the low economic standards of most of the families.

Their language problem today is not so much lack of practice in, or hearing of, the English language, as the principal language in their homes, but rather a problem in language construction. As the children first learn to read they try to translate the printed symbols literally. The syntactical arrangement of words in their native tongue is very different from the English language. In the Spanish language adjectives follow nouns instead of preceding them as they do in the English language. They have learned "Casa Grande" -- "house large" -- not the "large house" as is the tagmeme in the English language. This makes reading with meaning come slower to many bilingual children.

The difficulty in language construction creates another problem, because there are a few teachers who are indifferent to the children's problems. But in many cases the teachers do not, or have not understood the great psychological and emotional adjustments these children must make in becoming acculturated.

This, in turn, creates timidity in the child, it stifles his creative ability, brings about insecurity, and lack of enthusiasm for participation in the new culture.

A teacher not familiar with the Spanish American culture, should certainly become acquainted with her children, their parents and their home life, or at least know personally a few children and learn the general pattern at the beginning of the school term. This is an absolute necessity if biculturation is to be successful.

Now, let us look at their second problem - that of limited reading materials. In many homes, until the recent library facilities have made it possible, you would find very few library books, magazines, periodicals or encyclopedias, or newspapers. Yet some of these homes would have television. We know, however, that a far greater number of television programs are detrimental rather than constructive or conducive to inculturation, acculturation or biculturation.

Many times when children have been asked to bring pictures or reports to school, we have learned they have no magazines or references to meet this assignment. Too many times, because of poverty on the one hand, or greater desire for luxuries than necessities, on the other hand, children have been deprived of these supplementary materials. Today through county, state, and federal help library facilities are being made possible both through the schools' and community "Saturday" libraries. Many children are taking advantage of this service and many teachers are happy to show their students how to use library cards and check out materials on their own.

This brings us to our third problem among the Spanish speaking people in our area - that of low economic standards. At present there are no industries in this area. When the crops are harvested in the fall, many men are without work. Most of the people in the poorer status have large families, but since they usually have built, and own, their own moderate homes, they feel insecure, and sometimes justified, in not seeking employment away from home. Consequently, many of these families live on unemployment compensation, welfare, and some children live with grandparents whose sustenance is the old age pension.

Without these government aids many of these children would be unable to attend school because of hunger and lack of proper clothing. Thus we see in a sense this aid is very important. While on the other hand, as is the case in most other places where sustenance is provided in this way, we find tax payers overburdened while sharing all the load. This may develop in the "free loaders," young and old, a very unhealthy attitude toward work, initiative, independence, self-respect, or respect for others.

As stated in the beginning of this report, generally speaking, conditions have been greatly improved in recent years. Most of the parents and grandparents have received at least some degree of education. There are not as many "dropouts" in school as formerly. Most of the children graduate from high school and a great number of those with higher status graduate from college, many of which continue on to obtain their Masters Degree.

Those interested in education work very diligently in their school subjects and assignments. Many put forth greater effort and show more genuine interest than some of the Anglo children. They excel in spelling, and writing. They are creative and show many artistic abilities. Then, too, many show outstanding work in reading and language arts, social studies and science.

Improvement has been brought about largely because of a greater desire for knowledge and bettering their lives. Due to the fact that today we are very fortunate in having "Institutions of Higher Learning" in convenient locations for those people to attend, they go on to college.

Some of these problems are in the process of being at least partially solved, while others still remain to be solved.

THE SPANISH SPEAKING CHILD IN THE PUBLIC SCHOOL

Marie B. Spinks

A good start for the child who speaks a language other than English is to make him feel welcome, to make him feel that he has found friends and friendliness, a chance to belong, and some work to do. The wise teacher will create this situation, for her attitude will in a large measure influence the attitudes of the other children. Children will think of many ways to help get the new child orientated and to continue the warm spirit of friendliness created by the teacher. Many of these children have also felt the pangs of fear and unrest in similar situations, so it is easy for them to find the right ways. Appointing a "Buddy" for the new child often is of great benefit.

Attention to the problems of learning a second language is an important part of educating the children from Spanish-speaking homes. This can and should be a happy, satisfying experience. In the first grade it is wise to provide a regular time for the instruction in English, working with small groups of six or seven. These periods need to be short and happily conducted. Children who are not in the English class should be actively engaged in manipulative games of some developmental activity which follows a "work-and quiet-study" pattern. These periods may be followed with physical education, songs, and rhythm. These all provide good opportunities for pleasurable activities with language learning situations.

The music, if kept simple, is a beautiful way to introduce many words, such as singing one's name to a simple little tune which may well be a made-up one. If the teacher writes the child's name on the board, she will make the child beam with pride.

Many words will find their way into the speaking vocabulary while preparing for lunch and should be repeated in a pattern daily. Rest and story times are filled with opportunities for many new words. It is not wise to put the words in the form of a drill lesson. Let them be done in a pleasant pattern often and kindly and clearly repeated. Letting the child use his own language was once considered almost a crime. Today we realize that it is one of the best incentives for learning the English language. Let him converse, with your approval, with his "Buddy." By showing respect for his language, you are motivating him to try with more enthusiasm to master the English language. Take a few minutes to learn some simple directions in Spanish. Repeat these in English and he will have a much clearer understanding of what you want him to do. The child should be made to feel proud of his heritage, and not ashamed.

Keep the special need of this child in mind at story time. Be sure that he has an opportunity to see the pictures. The children's meanings will be different, but they will enjoy having the experience of listening to natural spontaneous speech in a happy atmosphere. The child's attention span may be short until he has attained a working knowledge of English. So keep the story short. The child not only has a different language background, but his cultural and literary backgrounds are different, too. He has to learn a great many more things than the child with the "built-in" background for all the stories that he hears.

As soon as he has learned enough English to express himself in a very limited way, reading readiness methods may be presented slowly and carefully. Soon with this friendly attitude all about him, he will begin to reach out for the learning vc

processes of his classmates. Children will progress at different rates, depending on maturation, social and economic backgrounds, literary heritage, and cultural background patterns. TEACHER MOTIVATION WILL BE, MOST LIKELY, HIS MARK OF PROGRESS.

Experiences in Teaching Spanish-Speaking Children

In Big Lake, Texas, where I taught school for a few years, I had a most successful program of teaching the Spanish-speaking children. This was certainly not my original plan. But being the only new teacher in the first grade that year, I drew a "black bean." I found on Saturday before the opening of school on Monday that I had the Spanish-speaking and Anglos with no social rating. So on Monday, with anger still in my soul and in a state of disgust and rebellion, I went dutifully to school. One good look into those beautiful, eager, and frightened brown eyes, was enough to melt my stony heart. They were mine and I'd do my darndest to give them everything I had. I was unprepared for the task but I worked at it. I loved, I was fair, and I tried to impart a feeling of friendship and respect both ways.

When assignment slips were handed out at the end of the school year, my list was full of the names of the Spanish-speaking children again. This time I felt a sense of pride and humiliation, for these were there by requests of the parents. Some of these had some knowledge of the English language, some spoke quite well. Many knew no English. I look back now with regret for the great enrichment I might have given that first group if I had been trained in any sort of way for the task pushed upon me.

This challenge before me for the second year gave courage and determination to do a better job. I began planning my work systematically, beginning with all the research I could find. Next I planned with my family to vacation in those places where I could best meet the culture of the children who would be in my class the next year.

We found in Santa Fe many examples of acculturation and cultures of those people who were descendants of the Spanish. We read about and visited the Indian cultures. We saw still in existence, many of the old tribal customs. We met people of varied background patterns who had apparently formed new patterns of life for themselves. We saw, and marveled at the big new cars beside the ancient hogan or pueblo. We watched the Indians ply their trades in shop and field in Arizona.

Across the border into Mexico we went in search of still a richer background for my Spanish-speaking children. We did not stop at the curio shops and tourists areas. We parked on back street corners and watched the children at play. Early in the morning we drove to the country and watched, with interest, the old man as he sat meditating by the door of his humble cottage, waiting for his "esposa" to pat out the tortillas and brew strong black coffee. As he waited, he slowly rolled a cigarette and as deliberatingly smoked it. He was not concerned with the chicken on the shelf getting a drink of water left in the wash basin last night. He did not seem to notice the clucking hen with her five biddies as they peeped and scratched in the yellow sand near by. He paid no attention to the buckets of geraniums in the window. It was only when he had finished his ceremonial cigarette and heard the cry from inside that he noticed anything. "Papa, la desauna es hacido." This he heard and grunted in answer. He waited a time before he rose and stretched and yawned, then with deliberation he poured a dipper of water into the tin pan and splashed a little on his swarthy face. With two fingers he gave an extra rub on his eyes.

Soon the children emerged from the tiny house like clowns from a midget car in a circus ring. One by one they climbed the slight incline behind the house and as leisurely sauntered down again. Cowboys reluctantly saddled and mounted their droopy horses and rode away. Little girls swept the house and the yard. Pedro removed the brush gate from the brush corral and let the goats out for the day. With his big straw hat swung loosely around his neck and a little bag of food tied to his belt, he followed the goats. They seemed to know instinctively where they were to go.

We ate our picnic lunch under the shade of a palo verde tree. It was almost night when we reached the little village of Corborca. We were hungry and began to look for the tourist corner of the little town where we could find good food and lodging. There was no such place in this remote Mexican village. With fear and trembling we stopped at a small yellow structure with big, dark green letters which spelled out "Juan's Cafe." Into its dark wonders we ventured. We were stared at in a polite way as if the people wondered what we could possibly want there. A beautiful little girl served us water and gave us menus. To our great surprise, we realized that we were foreigners in a strange land and did not know enough of their language to ask for food. After some quizzical looking at the Spanish menu, the proprietor realized we were puzzled and sent our waitress to help. "No spic Anglish," she apologized. "No spic Spanish," I replied. We all laughed. In fact, all the people laughed a friendly laugh with us.

Pointing to a word on the menu the waitress uttered, "Bif." To another word she pointed and said, "Peeg." Again we all laughed, and I pointed to the word she had called "Bif" and said, "Beef, please." Ah, what a delicious meal! With the spicy roast beef came a delicious array of concoctions like I've never seen before. Before time for dessert we were each served a small dish of refreto on the side. When we looked questioningly to her for an explanation, she pointed at the beans and said, "Si, es bueno." She inclined her head as if insisting that we eat the beans. We did and everybody seemed pleased and smiled at us. Later we were informed that in this particular village it was a custom to partake of the beans as a symbol of good health and good friendship. These were served at every meal during the time we were there. We learned to like them and to look forward to them even for breakfast.

Reluctantly we turned our way homeward, wishing that we could stay in the peace and quiet of the "Land of Manana." We look back on our strange visit in this place where we, as strangers, were not turned from any group of society but graciously accepted. We wonder if the people questioned why we were there. We could give them no reason. We simply sat and watched them live. They seemed to be glad. We bought some things from their stores and enjoyed their outdoor social events without question.

I have made a much better teacher from having had this rich experience. The family also enjoyed the vacation.

It was not hard to find adequate material for teaching the Spanish-speaking child through that school year. I had made some good preparation and had two excellent sets of language teaching materials. Dr. Bumpass of Texas Tech has a group of books for teaching the Spanish-speaking child. These are consumable workbook type books and the child can hardly wait to take his books home. The books are graded one through six and can be used for advancement as the child is ready for them.

Texas University developed a wonderful collection of story filmstrips and records called, by most teachers, "The Juan and Maria Series." These depict the normal anxieties and reactions to the problems of the Spanish-speaking child before he enters the English-speaking school. The pictures are of Spanish-speaking homes of the middle and upper class. After seeing these films, the children went home delighted. Mothers and fathers came to ask me to show them the "show." I gladly did this and invited all the parents. Giving only thirty minutes of my time for each of these lessons resulted in unfathomable benefits.

I asked an English-speaking parent to interpret for me so that the parents would be sure to understand and we entered into a game for the remainder of the year. The game was for the parents to speak English for the five school days of the week and on Saturday and Sunday to speak Spanish in the best way they knew Spanish. They agreed. Of course, we know that it was hard to speak all English at home, but it did work wonders with the whole language for the year. Better still, I had a friendly and cooperative public relations which cannot be estimated. Parents could talk to a teacher about the things they wanted to talk about. They could see the progress of the child and they were able in their own way to help the child.

PROBLEMS OF SPANISH-SPEAKING RETARDED CHILDREN

Mary M. Jaramillo

There can be an impoverishment of education if false philosphies are prevalent in our schools. These educational theories and practices may tend to hold children back, and can deprive certain groups of equality of educational opportunity.

Research indicates that children from the higher socio-economic group do better on measures of achievement in English and arithmetic than do the children from the other two socio-economic levels, that is, from the middle and lower levels.

I believe most Spanish-speaking parents do want their children to have more opportunities than they had when they were growing up. The children show evidence of good home training in that they are polite and able to express themselves very well. It is evident also that the family enjoys doing things together and does not let the lack of money hinder their pleasure in each other. In the more cohesive homes, the families generally seem to maintain close family ties and good relationship between parents and children.

A factor of special importance in retardation is the degree of bilingualism, of the child who comes from a home where two languages are spoken. The children who are definitely bilingual are the ones who have ability and have had considerable exposure to the two languages. Children of average or below intelligence might have been exposed to a second language but do not have the ability to learn it. While those who are practically unilingual may be those with little ability or else those who have high ability but prior to their school experience, have had little opportunity to learn English, the second language.

On achievement tests the apparent retardation varies from one subject to another, showing a progressive retardation in reading with each advancing grade, but no clear trend of retardation in arithmetic or in the English language.

STANDARDS OF PROMOTION OF FIRST GRADE BEGINNERS

A child may be considered ready to progress to upper First Grade levels if he is able to accomplish the following reading goals:

1. He has established habits of reading from left to right.
2. He is able to read with understanding and good oral expression.
3. He can hear and discriminate the following consonants:

   b, c, d, f, g, h, 1, p, r, s, t, w, and m.
4. He can identify by ear rhyming words.
5. He can follow simple directions and work independently.
6. He can answer questions about the story.
7. He can read fluently, in good posture, and does not sing-song.

8. He can attack new words by using sight skills and acquired phonics.

9. He can listen with understanding and appreciation to a story.

10. He knows the letters of the alphabet, both capital and small letters.

11. He can express his ideas in short, clear sentences.

12. He can write his name.

13. He can discriminate between like and different sounds.

14. He knows the short vowel sounds a, e, i, o, u.

15. He can attack and pronounce new words.

16. He has ability to read distinctly in audience situations.

17. He has the ability to attack new words through phonetic and context clues.

18. He has the ability to find the answers to questions at his grade level.

19. He has the ability to read the table of contents, and page numbers.

20. He has the ability to illustrate the story.

21. He can answer questions about what he is reading.

22. He should be able to tell about home, pets, holidays, parties and school experiences.

23. He can read a minimum of 3 pre-primers fluently and take the test for this level.

PROBLEMS OF SPANISH-SPEAKING DROPOUTS

Celestino P. Jaramillo

In order to solve any child's problem the teacher must realize that her greatest responsibility is to the child, whomever this child might be. The school exists for him.

A teacher must know her pupils if she is to do her best work. Every teacher should have had a good course in Child Psychology. She should try to recall her own experiences, feelings, and attitudes, at the age of the child whom she is studying. She must put herself in the child's place. The teacher should try to remember her own likes and dislikes and their causes. She must try to get herself into a sympathetic and helpful attitude of mind.

At the first opportunity the teacher should get as much first hand information as possible about the student's home environment and the parent's attitude toward school.

The teacher should watch the child at play. She should watch his social behavior. Is he a leader, a bully or a coward?

Upon entering school the child has had very limited experiences. He has spent most of his time with his parents, brothers, sisters, or neighbors. He has been accustomed to moving about when he so desired, talking when the spirit moved him, eating when hungry. He now comes to school at from five to six years of age, and finds his world greatly enlarged. Instead of one, two or more playmates he must adjust himself to thirty or forty or more. He finds out, very definitely, that others have rights and property which he must respect. He may not move at will. He must not talk at certain times. He may not play with certain toys if others have them.

The teacher should keep a careful record of the child's progress, his behavior, development and attendance. A teacher who understands her pupils will seldom have discipline problems. Some of the causes of poor discipline are:

1. The influence of some home conditions against the work of the school.
2. Lack of sympathetic understanding of pupils.

A teacher should never try to direct a class activity until she has the attention of every member of the group. Many teachers fail at this point.

Insist upon good attendance. Tardiness will disappear if teachers insist on punctuality.

When handling discipline be sure to consider all the circumstances under which an act was committed. Study the character of the offender. Get the pupil's parents to cooperate. Make the punishment fit the crime. Never use sarcasm, as it is seldom justifiable. Punishment must be individual and not for the group.

The usual forms of punishment are reproof, keeping after school, sending to the principal, corporal punishment (often forbidden by local school board), suspension (principals only), expulsion (school board only).

When a teacher gives directions to an individual during the class period, she should do so quietly and with as little disturbance as possible.

Each child should be made to feel that the classroom is a place for work. He should have plenty of work assigned and be kept busy doing it.

Make the children feel that the classroom belongs to them and give them as many opportunities as possible for participation in the care of the room.

The home offers so few opportunities for the teaching of responsibilities that it behooves teachers to provide as many opportunities as possible.

These I feel are some of the causes for dropouts from school. Teachers do not acquaint themselves with the pupils. Sometimes a child is misjudged in some discipline matter which makes him hate school or the teacher.

There are times when a discipline problem can be handled without having to hurt the child. Some children are made to feel that they are not wanted; this tends to make the child want to quit school and stay home instead. I think the classroom teacher can have much to do with the fact that a child loses interest in school.

EDUCATION HAS CHANGED PROBLEMS OF SPANISH SPEAKING CHILDREN IN OUR SCHOOLS

Pauline Lucero

In the Capulin District where I teach, the people decided that a pre-first grade year or kindergarten was necessary for children to acquire a minimum vocabulary in English in order to do satisfactory work in the first grade. The Board of Education of Capulin and the P.T.A. recommended that these children have their pre-first year experience when they are five years old so that they might begin first grade at the same chronological age as their Anglo peers.

The children in this community, I have noticed as I have worked and dealt with them, know the English language fairly well before they start their pre-first or kindergarten. A few of them do not know Spanish. The children that don't know the English language soon pick up English by listening to other children.

In Capulin, teaching the children is not a problem; it is a pleasure. These children are full of life. They are mischievous but in the classroom they behave nicely, and are very attentive.

One thing has concerned the teachers in this community. Most all of the mothers of these children have gone through the twelfth grade and some have gone through college. However, this is not true of all the men; only a few have finished the twelfth grade, others dropped out at high school level.

We don't have the problem of migrant children coming to our school. In this community there are no crops that require the employment of migrants during harvesting.

In speaking of the education of parents, I would like to mention that the G.I. Bill of World War II helped the Spanish-American. For the first time Spanish-American men found themselves sitting in college classrooms, getting degrees, and teaching in classrooms. Gradually the trend of getting an education caught on as the younger brothers at home saw what the older brothers were doing. Interest in education was kindled and they began to realize that perhaps the one way for them to achieve any kind of status was by means of education. Unfortunately in the past too many thought that they must renounce their rich cultural heritage as a means of getting ahead. Now for the first time it was brought to their attention the fact that knowing a foreign language other than English was not a hindrance but a help. For the first time, the bilingualism of the Spanish-American was seen as the advantage, as it is in reality. The country was searching for language teachers so the potential of the Spanish-American was realized.

The National Defense Education Act of 1958 provided student loans for the interested, but financially unable students, to go to college. In a sense it was a continuation of the G.I. Bill.

At the present time it is becoming increasingly apparent to the Spanish-American community that the one way for them to get ahead is education. Much still remains to be done in the implementation of this realization, but with the awareness of the problems that the Spanish-American child has in his initial education the future looks very bright indeed.

THE UTE MOUNTAIN UTES

Bernice Keown

The Utes, the high mountain people who have been called "the Switzers of America" first made their home high in the Rocky Mountains of Colorado. The Utes called themselves "Nuntz" or "The People." The Utes were a laughing people whose wants were few. Their mountains and streams were alive with food: game, fish, many kinds of wild berries and edible roots.

Their men were stocky, well-formed warriors who hunted, trapped and traded some with their neighbors, the Navajos. They went to the plains only to hunt for buffalo, or to steal from their enemies the Sioux and Cheyenne, and, then, back to their "Shining Mountain" they would ride. Time had little meaning to the peaceful Utes. There were many dances, festivals and games. Theirs was a life "where man owned little, but belonged to everything," however, time changes everything.

In 1858 rumors of gold found on Pikes Peak resulted in a "solid river of people flowing across the brown rolling plains to the barriers of the Rockies and cities were planted near Cherry Creek," but there was little gold! The vast rivers of invaders turned and most of it flowed eastward. Only a few of the more optimistic pushed on westward and in 1859 gold was discovered, plenty of gold. All kinds of crude shacks and tents sprang up almost overnight and the first Denver was named.

Other invasions were made. White Man's civilization soon surrounded the Ute's Country. Many of the new invaders were not interested in the mineral rich land but in the fertile soil that lay near the "Shining Mountain." Still the Utes were unmindful or undisturbed and were interested only in the White Man in terms of the rations or "presents" they received from Washington. Soon they came to rely on such to carry them through harsh winters. But in time the "presents" from Washington became farther and farther apart. Promises made by government agents were either not kept or were too slow in being fulfilled. Suffering from cold and hunger forced the Utes to leave their mountain homes and go to the plains in search for food. Mr. Jefferson, our Ute speaker from Ignacio said "the Ute was strong in the mountains, but weak and defeated on the plains." They became known as the nomadic tribe looking for a "hand out."

The Utes have had a long and bitter struggle with the government. Through one treaty after another, they gave up land to the Whites. The government promised them support and schools, but were slow to keep these promises. This led to many uprisings. The Meeker Massacre and Thornburg Ambush climaxed these uprisings. The Ute, in a savage way, had rejected White Man's civilization and, also, the attempt made by Meeker and other government agents to teach him agriculture and to work for a livelihood.

The people of Colorado became so incensed after the Meeker Massacre that the government took action. With the help and consent of Chief Curay, who had always been friendly and very helpful to the Whites, a treaty was signed in 1880, in which the three White River bands, the Uncompahgre, and three Southern Ute bands were placed on new reservations.

At the present time the Southern Utes are established on a long narrow reservation in Southwestern Colorado, at Ignacio. A few have taken up farming, others raise livestock. The Uncompahgre or Northern Utes are on a reservation in Southeast Utah at Fort Duchesne. The Weeminuche band now known as the Ute Mountain Tribe were the last to give up their nomadic existence. After 1931 when the ration system stopped, they lived a meager existence, raising a few sheep and cattle for a livelihood.

Due to the scarcity of water and lack of good grazing land, most of the Ute Mountain Tribe, in 1920, left their land that they had filed on as Public Domain in the Allen Canyon area near Blanding and Monticello, Utah. They went to the subagency at Towaoc, Colorado, fourteen miles southwest of Cortez where they now reside. The Ute Mountain Reservation covers an area of 553,358 acres and is owned by the tribe and held in common. Like the Southern Utes, the Ute Mountain people are ruled by a council of seven. One member represents the approximate 150 people who still live in the Allen Canyon area; the council is headed by their Chief, Jack House. Two full time policemen and a tribal judge are elected to maintain law and order.

In 1958 there were 680 members of the tribe living in and around Towaoc. The population of the tribe increased quite slowly. Death among infants was especially high due to unsanitary conditions. There are education programs in health habits, and medical care. Welfare workers of the tribe now train mothers to care for their families. Generally better living conditions have reduced the death rate in recent years and a rapid increase in the population is evident. The population today is estimated at approximately one thousand.

In 1940 the Ute standard of living on the reservation was quite low. But in 1951 their income from gas and oil rentals, and leases, and an initial payment from a judgment fund netted about $32,000,000. The Ute Mountain Tribe's share was around $7,000,000. Each man, woman and child was given $500.00 cash to spend as he wished, and with $3,000.00 in credit which must be used in such manner as building homes, purchasing livestock, cars, pickups, and farm or home equipment.

The Ute Mountain Indians are now in the process of conducting a rehabilitation program. The basis of this program is the Family Plan by which each member of the family pools his $3,000.00 credit authorization for the purchase of things beneficial to the family and approved by the agency staff and tribal committees. Also, in connection with this rehabilitation program, efforts are being made to improve their tribal lands. They have purchased some good summer pastures near Gunnison and Mancos to be used in connection with the semi-arid spring and winter ranges. Pure-bred sheep and cattle and a small herd of buffalo have replaced "scrub" cattle and sheep. In recent years the Utes have purchased rights to the use of water from the Montezuma Valley Irrigation Company and are now in the process of irrigating some of their water-starved land.

Like all people with newly acquired wealth, our Ute neighbors, have not always used their money wisely, but they have contributed over $30,000.00 toward rebuilding the Towaoc Agency. They used part of their funds to establish a small hospital and a health clinic to care for their sick. The clinic is still in use for minor ailments. They also use the services of the doctors of Cortez and Delores and the Southwest Memorial Hospital. All children from Towaoc now take advantage of most of the immunization program in our schools.

In 1961 a gymnasium and recreation building, one of the best in Southwest Colorado, was added to provide for the needs of their youth and to entertain the public.

The tents and tepees of 1931 have been replaced by small neat freshly painted frame homes. These homes are completely modern, with hot and cold running water, modern kitchens, bath rooms, electricity. Telephones and television sets are installed in many of the homes. A new car or pickup, and in some places both, stands before most houses.

Because of their different environment the Ute Mountain Utes retained the traditions and mental outlook of their elders much longer than the other Ute tribes. Until recently they had no use for the white doctor. Today there are only one or two medicine men among the tribe. The Ute Mountain Indians are still very religious and quite superstitious. While many of them attend the Community Presbyterian Church at Towaoc, quite a number still participate in Peyote rites which is a combination of both ancient ceremonies and Christianity. Both the Southern Utes and the Ute Mountain Utes still participate in the annual three day Bear and Sun dances, but they no longer dance all night as their elders did.

With the exception of some beadwork and basket weaving, the Ute Mountain

Indians have very few arts and Crafts of their earlier culture. The youths in our junior-high school contribute a fine display of true-to-life paintings every spring in our art show.

In the education field, the Towaoc Indian children were first taught in the reconstructed elementary boarding school at Towaoc under the supervision of the Montezuma County School System. Later all but the first three grades were transported to Cortez. For the last three years all school-age children have attended schools in Cortez in order to take advantage of better teaching facilities. This year three large busses will be used to transport the 235 children to school.

Although there have been no major problems with integrating the Ute children, there have been adjustments to be made for the Indians, non-Indians and the teachers. Different backgrounds, rough jovial nature, and little, if any, discipline in the home have made it difficult for the children to adjust to the White Man's way. In the words of Mr. Alvin Warren, Educational Specialist, "We can overcome all of these handicaps if we remember that each of our students is an individual, a human being, seeking to find prestige in his own culture." Our teaching must be geared to his understanding, that he may have the tools for learning and sufficient motivations for the will to do.

THE SOUTHERN UTE INDIANS

Iona Guthrie

The Utes, or Utahs, are the oldest residents of Colorado, having resided in what is now Western Colorado for centuries. They are a short, hardy, and muscular people with a tendency toward portliness around middle age. They are so dark-skinned that other tribes referred to them as the "black Indians." Little is known about them as their peaceful ways generated very little contact with the white men until the middle 1800's. They considered themselves the kings of the Rockies; they lived in the mountains and kept all other Indians out. Horses were acquired from the Spaniards in New Mexico around 1640. Even their children were traded for horses if they didn't have enough goods to trade. Between 1863 and 1868, they were assigned to reservations in Utah and Colorado. The treaty of 1880 established the Southern Ute boundaries in Southwestern Colorado. The Weeminuche band, now known as Ute Mountain, finally settled in Western Colorado near Towaoc, and the Northern Utes agreed to lands on the Unitah reservation in Utah.

Until the turn of the century, there were only thirty-five farmers among the members of the Capote and Mouache bands. The majority of the Southern Utes lived in tepees, were lazy and habitually indolent. The agency buildings were rough log structures and a police force of twelve Indians assisted Chief Ignacio and the agent in maintaining discipline.

The production of buckskin was one handicraft at which the Utes excelled, and they also did some basketry and bead work. But, for the most part, the Indians merely lounged around, gambled, and drank whenever they could obtain liquor.

In 1895, Congress passed an act requiring the Secretary of the Interior to make allotments in severalty of farm land to the Southern Utes as written in the Treaty of 1880. Those Indians who did not elect to accept their individual allotments would be placed on certain lands in the western portion of the reservation, which were to be owned in common. Due to the influence of Buckskin Charley and Severok, members of the Capote and Mouache bands accepted their allotments, which were made in the fertile eastern portion of the reservation near the Ignacio agency.

A lengthy period of land sales to white settlers followed the granting of allotments at Ignacio. However, in the remaining lands retained by the Utes, almost all the mature Utes at Ignacio have come into possession of farms and homes. Today the reservation consists of 5,291 acres of allotted land and 298,277 acres of tribal land held in common by 563 (in 1956) members of the tribe. The average family farm is around 40 acres. Alfalfa, wheat, and oats are the chief crops. Much of the hay and grain are fed to livestock with the excess being sold on the market or to their white neighbors.

Because of contact with the white man since 1900, the Southern Utes have had little time for observance of the old customs. They now live in frame or adobe houses which are modern. There are no longer any medicine men because the younger men have no desire to continue the traditional function. This has been due partly to the growing appreciation for medical care and partly because none of the younger Utes desire to live a life of complete abstinence which was necessary to becoming a medicine man.

In spite of many of their conformances to the white man's way of life, they have kept two of their most popular occasions, the Bear Dance and the Sun Dance. While they still dance the three days of the Bear Dance, they no longer dance all day and all night as their forefathers did.

As for clothing, the women enjoy wearing full calico or velvet dresses. The younger people, for the most part, are close to the white men in fashion. The older men still prefer long hair braids but dress much like the young men.

In 1926 the Southern Ute Tribe adopted a constitution and by-laws. The constitution provides for a council of six members, defines the council's jurisdiction, membership and powers, and makes further provision for conducting all business concerning the tribe. One full-time policeman and a tribal judge are also elected to help maintain law and order. In an effort to make a transition from Federal to State jurisdiction, the Utes have now given the state patrolmen the right to come onto the reservation to apprehend any law-breaking Indians. With the beginning of local self-government, the chief of the tribe has become merely an honorary office.

The Ute Vocational School has been combined with the local public school and has a very successful period of adjustment and integration. At first the Utes did not take readily to the white man's schools, but now there is a new high school building and a new junior high building will be completed by the fall of 1964. The installation of a kindergarten has helped the young Indian to make the big step into the world of education.

The Utes have not taken very readily to the white man's religion. Although there are many churches in the town of Ignacio, the few Southern Utes who have become church-goers attend the Catholic church.

Today all members of the tribe are self-supporting, and their income is derived from two main sources. There is the income from the oil and gas leases owned by the tribe and earned income from farming, the production of livestock and employment. The per capita income from unearned sources for members of the Southern Ute Tribe for 1954 was $3,250.00.

In 1939 the Utes on both the Colorado and Utah reservations brought suit against the government for payment on acres of land in Utah and Wyoming and some sub-surface land within the Rangely Oil Field. As a result of winning this suit, the Southern Utes won more than $5,000,000. At first this was evenly divided among the members of the tribe in the following manner: $500 for each member to spend as he chose and $3,000 credit with the tribe to be used for some constructive purpose such as homes, livestock, etc. While some spent most of their money on whiskey, other families pooled their resources to buy new cars and worthwhile articles. New homes were springing up and in 1953 a group, dressed in native costumes, made a three-day tour of Denver to visit various types of modern homes. In one of the new homes, a woman member of the group remarked, "This kitchen is nice. We must all learn to cook with electricity. We want to get the best possible types of homes within our means so that our children may have better places to live than we did. I believe that a new day has dawned for my people."

Truly a new day has dawned. The Southern Utes have learned by experience, and by trial and error, how to adapt into this new culture. More and more young people are being educated and are taking their place of responsibility within the government of the tribe. They have learned that the tribal supply of money is not inexhaustible and have learned to invest it wisely. They have started on a promotion campaign to promote the recreation possibilities of the reservation for the hunter and fishing enthusiast.

Even though the Southern Ute has been living with the white man and adapting to his way of life for 64 years, he is still trying to keep a link with his old culture. Much progress has been made and will be made in the future with the foresight of the young men and women of the tribe.

PHONICS METHOD FOR INDIAN CURRICULUM

Ora Driskell

The Phonovisual Method is a carefully organized phonics program designed to supplement (1) Reading Readiness (2) Basal and/or (3) Remedial Reading instruction. Moreover, the Phonovisual Method leads to proficiency in Spelling, Writing and Speech--thus enhances all forms and communicative skills.

Phonovisual is not a new method of teaching phonics. Copyrights relative to the two basic charts and Method Book (teacher's guide) date back to 1942 and 1944 respectively. Current editions were last revised in 1960. During the past ten years the principal authors - with the collaboration of other creative teachers -- have developed a number of valuable supplementary aids which have made the Phonovisual Method more effective than ever.

The Phonovisual Method is simplified, scientifically planned and versatile. It can be used with any series of readers. Its game-like procedures are truly motivating and are presented in a well-defined and logical sequence.

Comparatively, the Phonovisual Method places greater emphasis on the development of auditory and visual discrimination. This is accomplished by repetitive drill -- repetitive, but void of boredom by virtue of an unusual variety of meaningful and productive techniques.

The authors of the Phonovisual Method give full recognition to the fact that phonics is not, by itself, a method of teaching reading or spelling. Realistically, they stress the fact that phonics is another tool -- a vitally important one, however, For all practical purposes, phonics only supplements a balanced reading program which necessarily includes sight reading and other means of work recognition such as context and picture clues.

Used as prescribed through grade two, the Phonovisual Method enables children at an earlier stage, to "Unlock" (read and spell without further study) hundreds of phonetic words which comprise approximately eighty percent of the words in their speaking vocabulary.

Since all nonphonetic words ("the words that don't play fair") contain one or more phonetic elements, the Phonovisual Method makes these words easier to recognize and remember.

The efficacy of Phonovisual teaching bilingual children is becoming well established. Teachers of American Indian children, of Spanish speaking children, and others, are registering confidence in the Phonovisual Method because of results which are being obtained.

As Mrs. Sizemore said, in Vol. 3, No. 7 "Sharing Ideas": One noticeable difference in the articulation of the speech sound of English by those of another language, in contrast with native speakers, stems from the relative tenseness of the muscles used in producing the sounds of a language such as Navajo compared with the relative looseness of articulation of the same English sounds.

It is being realized that as an Indian or Spanish speaking child becomes involved in the "games" of Phonovisual he may well and easily overcome such tenseness. Furthermore, although it would be normal for the Indian child to substitute the voiced sound "b" which he knows for the unvoiced sound "p" which he does not have in his native language, Phonovisual training will eradicate this faulty practice. Because that whispered sounds ("the quiet cousins") are taught first, the little learner begins to produce these English sounds by imitation as he marches in the "parade," plays the game, joins the choral speaking, or otherwise participates in the varied program.

The orderly and scientific methodology used by Phonovisual produces a wholesome confidence among the members of the class. Because all have the opportunity to participate in the varied activities no one feels "left out." It has been noted, therefore, that the child soon overcomes his timidity and enters heartily into the games.

The Phonovisual method is producing fantastic results in some schools in Bogata, Colombia, where it is used with Spanish speaking children of first grade as they begin their formal study of English. Just as for English speaking children it results in better speech, better reading and better spelling, so it is being proven that it will give joy and produce success when used with the Indian child.

RING AROUND THE WORLD*

by

Annette Wynne

Ring around the world
Taking hands together
All across the temperate
And the torrid weather.
Past the royal palm-trees
By the ocean sand
Make a ring around the world
Taking each other's hand;
In the valleys, on the hill,
Over the prairie spaces,
There's a ring around the world
Made of children's friendly faces.

* "Ring Around the World," A pleasant picture of what the world might be with friendly faces all around it. From All Through the Year, by Annette Wynne.

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